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"*Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments*" (PSALM 112: 1).

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HOW DOES CHRIST SAVE?

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

THE results of the Atonement accomplished by the Lord Jesus Christ comprise (1) universal deliverance from bodily death, that is to say, the assured resurrection of all the dead, and (2) deliverance from the effects of individual sin.

It is but just that since death has been entailed upon the entire race through the act of our first parents, redemption therefrom should be likewise universal, without effort or sacrifice on our part. We shall each be resurrected from death, our disembodied spirits tabernacling again in their bodies of flesh and bones, whether we be relatively clean, or filthy from sin; but the time or order of our respective liberation from the grave will be determined by our state of righteousness or guilt. So the Scriptures aver (See e. g. John 5: 28-29; I. Cor. 15: 23; Book of Mormon, II. Nephi 9: 6-13; and Doc. and Cov. 88: 96-102).

Herein is a lawful adjustment between justice and mercy. We are mortal through no personal fault; we shall be made immortal without personal merit. Such is justice. And though many have committed crimes far more heinous than Adam's disobedience, even they shall eventually be absolved from their hereditary mortality. Such is mercy.

The Divine plan of salvation, made effective through the Atonement, is likewise of universal application, so that every man may become a beneficiary thereof; but that plan is not self-operative. The Church of Jesus Christ of Latter-day Saints summarizes the conditions in this wise:

"We believe that men will be punished for their own sins, and not for Adam's transgression.

"We believe that, through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel."

However great his moral weakness and sinful tendencies entailed by heredity, every responsible individual knows right from wrong, with some degree of conviction; and in the final judgment of that soul, every element, whether of extenuation or criminality, will be taken into due account. Means of making amends for sin, and thereby establishing eligibility as fit subjects for remission or forgiveness, are freely offered to all men; but the prescribed conditions must be complied with or the incubus of sin cannot be lifted.

Salvation is not to be had for the mere asking. It is too precious a pearl to be wantonly cast at the feet of the unrepentant and unregenerate who, heedless of its eternal worth, would fain tread it into the mire wherein they wallow. Christ's plan for saving the souls of men contemplates no universal and unconditional remission of sins. That would be justice travestied and mercy corrupted. So far as I am personally responsible for sin, I, and I alone, am accountable. This is just. But though I make all material restitution possible to my brother whom I may have wronged, I alone cannot wipe the stain of guilt from my soul. To obtain remission from God whose laws I have violated, to be again reconciled to Him through expiation for my transgression, I am in dire need of help. That help is provided through obedience to the laws and ordinances of the gospel of Jesus Christ. I am not left without hope; but on the contrary have the divine assurance of possible emancipation. This is mercy, indeed.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 16). So spake the Christ. The "belief" here specified must mean that active, vital, potent belief which we distinctively designate "faith." A mere assent of the mind to any proposition, without application and action, remains a mental concept and nothing more. Our Lord's association of belief with baptism is proof that no empty or idle belief can avail to save. Genuine faith in the Lord Jesus Christ naturally leads to obedience to His commands; and the firstfruits of faith are embodied in repentance. None but the truly repentant believer is an acceptable subject for baptism.

Thus no man can consistently hope for salvation in the kingdom of God except through the atonement of Jesus Christ; and the atonement is made operative for the remission of sins through individual compliance with the conditions explicitly set forth by "the Author of eternal salvation unto all them that obey him" (Heb. 5: 9). Christ's method of saving souls is that of providing definite means, which anyone may accept or reject to his own eternal gain or loss.

Universal amnesty for crime may serve to increase crime. God's

system of benevolence, which comprises and exceeds all that we call charity, consists in helping sinners to help themselves. Indiscriminate giving fosters pauperism in both the temporal and the spiritual sense. Man alone cannot save himself; and just as truly, Christ alone cannot save him. Obedience to the laws and ordinances of the gospel, is the price of salvation.

An ancient Hebrew prophet thus set forth in simplicity the plan of salvation dependent upon the Atonement of Christ: "His blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died, not knowing the will of God concerning them, or who have ignorantly sinned. But wo, wo unto him who knoweth that he rebelleth against God; for salvation cometh to none such, except it be through repentance and faith on the Lord Jesus Christ" (Book of Mormon, Mosiah 3:11-12). In these latter days the Lord hath given this commandment unto the Church: "Thou shalt declare repentance and faith on the Savior and remission of sins by baptism and by fire, yea, even the Holy Ghost" (Doctrine and Covenants 19: 31).

WHERE AND WHAT ARE THE DEAD?

WHILE reading a book, the other day, I came across a part where the author was writing on the subject of the dead.

He first summarizes the beliefs of the world in regard to the whereabouts of the souls of men after the death of the body. He says that agnostics reply to the question, "Where are the dead?" by saying, "There may be a hereafter, and there may be none; we do not know." Atheists say, "There is no hereafter; the dead are dead, and that is the end for all." The Catholic answer is given, in brief, as this, "The dead, in general, go immediately to purgatory, a place of purgation from sin. The period of confinement there may be centuries, or thousands of years, according to the deserts of the individual. The dead remain in purgatory until they are fitted for heaven." The Protestant theory is stated as being that at death a soul goes directly either to heaven or hell, according to what this earthly life has been.

The writer then goes on to say that all these theories are untrue and do not appeal to the brain or heart, and that they are unscriptural. He says that the generally-accepted Christian teachings on the whereabouts of the dead, are based upon the assumption that "death does not mean death; that to die is to become more alive than before death." He claims that this is a mistake, saying that the Word of God plainly teaches that the dead are really dead. They are not alive anywhere, but simply dead, or asleep in Jesus, till the resurrection.

Anyone who is acquainted with the various religious dogmas of the day, will readily see that some of the foregoing statements are

those of men who do not believe that there is a spirit in man, that will live apart from the mortal body. Among those who strongly put forth this doctrine are the Adventists, and as searchers of the truth often meet their arguments, I shall endeavor to make plain this question in its varied phases.

First, let us reason a little. If a man at death, "is not alive anywhere," then he ceases to be, for the earthly body alone cannot be said to be man. That body will go back to the elements from which it came, and may be blown to the four winds of the earth. If there is nothing in man which lives when the body dies, that which we know by the name of man ceases. But if a being ceases to be, how can it be brought back to existence again? Is it not a law that life must come from pre-existent life? It will not do to say that God will do all this, and that all things are possible with Him, for it is only all possible things that are possible. If a man ceases to be, all things that enter into his make-up cease to be and are gone forever. The elements which made up his body may be gathered again, but where are the memory, the experiences, the character, which were the results of a life of spiritual and mental training? Elihu said to Job, "There is a spirit in man and the inspiration of the Almighty giveth them understanding" (Job 32: 8). This spirit existed before it was clothed with a body, and will exist after it leaves the body. It is closely identified with its body, and one without the other is not a perfect being. "For man is a spirit," said the Lord to Joseph Smith. "The elements are eternal, and the spirit and elements, inseparably connected, receiveth a fulness of joy" (Doctrine and Covenants 93: 33). Also, "The spirit and body is the soul of man" (Doctrine and Covenants 88: 15). We can plainly see that there is something in man independent of the physical being.

The child grows because it lives; it does not live because it grows. The body may change, but we remain.

The material of which the brain is composed may have changed many times, yet there is something that still abides. Memory holds intact the scenes of childhood for half a century. Really, the eye does not see, the ear does not hear, the nerves do not feel. These are the mediums through which the spirit sees, hears, and feels. From the brain a small white cord extends. Cut the cord, and the sight is gone, although the eye is not injured. From the ear to the brain is another cord; destroy it, and there is no more hearing, and yet the ear is, to all appearance, as complete as before. Is it, then, the brain that sees, hears, and feels? Surely, not! The brain is a mass of matter composed of elements that enter other parts of the body. There is, apart from the tissues of the body, something that is the seat of every sensation of the living being. Reason, then, tells us that there is a spirit in man that exists apart from the body. Let us see what the Scriptures say:

The advocates of soul-sleeping quote a number of passages sup-

porting their theories. but on examining them, we see that they refer to the mortal part of man, and the grave, or they are figures of speech to explain that death is a sleep. But even that figure does not suggest that the "sleeper" has ceased to exist. Consider these passages, for instance: "The hour is now coming in which all that are in the graves shall hear his voice and come forth" (John 5: 28, 29). Christ was to proclaim liberty to "the captives" and open the prison to them that were "bound" (Isa. 61: 1). Such expressions do not permit any other inference than that man after death, as before, is a living intelligence, hearing "His voice," and understanding His "proclamation." This could not be said of the dust of the body.

Jesus Christ existed as a living, thinking being in the spirit, while His earthly body rested in the tomb. Peter says, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah" (I. Peter 3: 18-20). Also, "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (I. Peter 4: 6). Here are some plain statements. In the days of Noah the wicked were destroyed by a flood. Their bodies went the way of all flesh, but their spirits waited until Christ went into that spirit world and preached the gospel. These "Spirits" must have been in a condition to be preached to, must have been able to hear and understand. They could not be "dead" in the sense that they existed nowhere.

John says that the saints shall become in every way like Jesus Christ (I. John 3: 2). This proves that we are not different from Him, only, of course, in the scale of progression. If He had a spirit that can live without the body, so have we.

Jesus was the first person resurrected from the dead (I. Cor. 15: 20) and yet, Moses appeared to Him and to Peter, James, and John on the Mount of Transfiguration (Matt. 17: 3, 4). This puts an end to controversy on the subject.

The Book of Mormon answers this question, "What becomes of the dead?" in this plain manner: "Therefore there is a time appointed unto men, that they shall rise from the dead, and there is a space between the time of death and resurrection. And now concerning this space of time, what becometh of the souls of men, is the thing I have inquired diligently of the Lord to know, and this is the thing of which I do know. And when the time cometh, when all shall rise, then shall they know that God knoweth all times which are appointed to man. Now concerning the state of the soul between death and the resurrection, "Behold, it has been made known unto me by an angel, that the spirits of all men as

soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil are taken to that God who gave them life. And it shall come to pass that the spirits of those who are righteous are received into a state of happiness which is called paradise, a state of rest from all their troubles and from all care and sorrow, etc. And then it shall come to pass that the spirits of the wicked, yea, who are evil, for behold they have no part nor portion of the spirit of the Lord, for behold they chose evil works rather than good; therefore, the spirit of the devil did enter into them and take possession of their house, and these shall be cast into darkness; there shall be weeping and gnashing of teeth and this because of their own iniquity, being led captive by the will of the devil. Now this is the state of the souls of the wicked, yea, in darkness and a state of awful, fearful, looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection" (Alma 40: 9-14).

Darlington. FRANCES LOUISE SANDFORD.

A WARNING HEEDED.

NOT too soon did I heed the warning given by God's servants on the Word of Wisdom. I had been a very heavy tea drinker. I did not know, until three years ago, that it was hurtful. I used to say, "A cup of tea will not keep me out of heaven." I could not see that I was losing any blessing by not abstaining from tea.

Seven years ago I was suffering from cancer. Four doctors gave me up, but through the faith and prayers of the elders, I was snatched from the jaws of death.

Doctors had ordered me to take a little brandy in my tea and in everything else I drank. I did so. One day I read an article in the *Star* and found the very words I used as an excuse for tea-drinking, held up to the light and shown to be deception, and I felt quite annoyed. However, the cap fitted me.

Shortly afterwards I was taken very ill, and one morning one of the elders came to visit me. I was very glad that he came, for I desired him to anoint me and pray for me. I was at the breakfast table, and was just going to put a cup of tea to my lips, when a strange feeling came over me, and I said to the elder, "How can I ask you to administer to me when I am drinking that which is poisonous? Can I expect a blessing, then?" As this thought came to me, I made the resolution, then and there, not to touch the alluring beverage any more, for I became firmly convinced that my sufferings had been aggravated by the constant use of tea and brandy.

Since that day I have not touched either, and Oh, how I have been blessed! I am now in my seventy-second year, and my health

is better than it has been for many years. God has even taken away from me the craving for the things that are forbidden. I have become fully convinced that tea is as bad as tobacco. Now I take a cup of hot water in the morning and then a little cocoa and milk. I wish I had heeded the word of warning before I did so, for I know that I should not have suffered as long as I did.

Now, if I had not been in the Church, I should not have known these principles. Therefore, I am thankful for membership in the Church, and my desire is for my brethren and sisters that they, too, may receive a clear understanding of the Word of Wisdom and an earnest desire to comply with its requirements.

I am happy that I can testify to the truth of this statement of my own experience, and I ask my brethren and sisters to make the Word of Wisdom the subject of prayer, if they have not already received a testimony concerning its truth and importance. In answer to prayer, they will receive that testimony. God bless His servants, through whom we have received the blessings of the gospel.

Ipswich. MRS. ELIZABETH DOWNING.

DIG IN.

Dig right in and do your bit:
Take your dose of work, and grin;
Put your soul right into it,
That's the only way to win;
Don't sit down and loudly wail,
Just because your task is tough:
That's the surest way to fail;
Tackle it and show your stuff.

Each man living meets his test,
Hard jobs come to one and all;
Dig right in and do your best;
Shirk it and you're sure to fall.
When you're up against a job
That's distasteful, dig right in;
Don't take time to sigh or sob;
Do it and you're bound to win.

—*Detroit Free Press.*

SALVATION cannot come without revelation; it is in vain for anyone to minister without it. No man is a minister of Jesus Christ without being a prophet. No man can be a minister of Jesus Christ except he has the testimony of Jesus; and this is the spirit of prophecy. Whenever salvation has been administered, it has been by testimony. Men of the present time testify of heaven and hell, and have never seen either; and I will say that no man knows these things without this.—JOSEPH SMITH, the Prophet.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 27, 1918.

EDITORIAL

WHY MILITARISM MUST GO.

A WELL-KNOWN contributor to a Sunday-paper, a short time ago made a strong argument in favor of the proposition that militarism can never be safely abolished in this world. "No permanent peace," he said, "can be hoped for which is not safeguarded and guaranteed by armed force."

To be sure, he made a clear distinction between two kinds of militarism. The offensive kind, he said, must be abolished, but defensive militarism, he declared, is good and must be made use of against the other kind.

"Germany," he maintained, "can only be prevented from beginning another war by means of an armed alliance strong enough to defeat her uttermost power. "If we have any idea of a state of peace based upon disarmament, we are hugging a delusion. What is to prevent Germany from preparing for another war if the other nations disarm and leave themselves open to attack? And what is to induce Germany to disarm except force—military force—militarism?"

This reasoning is plausible. It is, in fact, almost the very argument which Prussian militarism has depended on all these years for its justification before the enlightened public opinion and reason. "We must maintain immense armies and powerful navies, in order to keep the nations of the world at peace with one another." That has for many years been the constant cry of all militarists. They have told us that to be prepared for war was the best, if not the only, guarantee of peace. They have strongly protested that their ever-increasing war preparations were urged solely in the interest of peace. On that plea only have they been able to obtain, from modern representative assemblies, the appropriations and personal sacrifices demanded.

But, plausible though the reasoning may appear to be, there must be a serious flaw in it somewhere. For, in the first place, militarism and military preparations have utterly failed to maintain the peace of the world. Armies and navies created, as alleged, in the interest of peace, have been turned into weapons of offence and have made it possible for a few war lords to make of the world, in the twinkling of an eye, a vast slaughter-house. It is evident, therefore, that militarism, whether good or bad, as a guarantee of peace, has proved a failure; and that the argument in favor of a peace-promoting militarism is not sound.

In the second place, the Word of God tells us that the time will come when militarism, as such, will be abolished. It does not say that only offensive militarism will be no more, and that the defensive variety will be continued. The positive declaration is, that ultimately "Nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2: 4). When that time comes, swords shall be beaten into plowshares and spears into pruninghooks, and every man shall enjoy peace and safety under "his vine and under his fig tree; and none shall make them afraid" (Micah 4: 4). This is the word of the Lord, which will surely be fulfilled, and therefore it is perfectly safe to say that militarism has no future. It will be relegated to the scrap-heap of civilization, and future generations will read of wars as we do of the exploits of vikings and pirates. Even if we admit that it has had an important mission in the past history of mankind, we realize that it has been only a means towards an end. The end being attained, there will be no further use for it.

Those who maintain that militarism can be held in check only by militarism, forget, possibly, a few facts, some of which may be mentioned here.

1. The Word of God gives us to understand that many wars are of Satanic origin. The adversary of God and man is responsible for them. That is notably the case with the great world-war which will end in the battle of Armageddon, as predicted by John (Rev. 16: 13, 14). But after that war Satan will be bound and cast "into the bottomless pit"; he will be banished from earth and sent forth, an outcast, into endless space, where matter still is in a chaotic condition, and then he will have no opportunity to deceive the nations of the earth. And it follows, naturally, that when wars of Satanic origin are abolished, there will be no difficulty in dispensing with others. If there are no offensive wars, there can be no defensive ones.

2. Food and other necessaries of life will be plentiful over all the earth. For centuries the children of men have beaten their plowshares into swords and their pruninghooks into spears, as Joel (3: 10) predicted the Gentiles would do in the latter days. As a result, the world's resources and productive energy have been very largely wasted on engines and works of destruction. When the power of the adversary is broken, this will be reversed. Implements of war will be made over into tools of agriculture, and the world's resources will be utilized for the maintenance of man in comfort. There will be no more wanton destruction. There will be enough for all, and to spare, of the blessings of our Heavenly Father, and it is but natural that when all men live happy and contented, there will be no economic reason for war, and that goes to the very root of the evil.

3. Justice will be established. At present, nations, broken up and scattered, live under conditions foreign to their history, their

traditions, and aspirations. This will be changed. Each nation will be given its place in the great brotherhood of man. The wrongs done in the past, committed under the dark ages of military rule, will be righted. National boundaries will be adjusted in accordance with the demands of justice and equity, and as a consequence, there will be no political reason for war.

4. Differences between nations may arise, as is the case every day between individuals in the most highly civilized community, but they will be adjusted without war. There will be an international parliament to make just laws applicable to nations, and defining their rights and duties. There will be international courts to interpret these laws and to judge between nations, and there will be an international executive to see to it that the decisions of the courts are respected. When this arrangement is perfected, wars will be as much out of the place in the brotherhood of nations, as the duel or the vendetta is in a civilized country.

Nations may desire territory belonging to other nations, for colonies, or for commercial and industrial purposes, but in that case they will buy it and not steal it. They will give an equivalent for the land and advantages they may wish to acquire, and obtain a legal title. By this means both parties to the bargain will be satisfied, and there will be no occasion for hostilities.

5. Finally, the marked distinction between nations, that now exists, will be obliterated. All mankind will be united in one great family of nations. Each nation will retain its identity and government, but all will be united in one federation, as are, for instance, the United States of North America, or the various parts of the vast British Empire. The human race will have great common centers of learning, ecclesiastical establishments, and political landmarks. There will be a common monetary system, common weights and measures, and, in all probability, a common world-language, in addition to the various tongues and dialects used by the nations for domestic purposes. And our Lord Jesus Christ Himself will be the Head, the Ruler, over this Federation, this Brotherhood of Man, for He will come in glory and reign upon this earth, which He has redeemed with His atoning blood.

We look forward with all confidence to the happy day when war will be no more, and when the prophecies relating to the Millennium will all be fulfilled. "During that period," as Dr. James E. Talmage puts it, "all conditions will be propitious for righteousness; Satan's power will be suspended; and men, relieved to some extent from temptation, will be zealous in the service of their reigning Lord. Nevertheless, sin will not be wholly abolished, nor will death be banished; though children will live to reach maturity in the flesh, and then may be changed to a condition of immortality in the 'twinkling of an eye.' Both mortal and immortal beings will tenant the earth, and communion with the

heavenly beings will be common. The Latter-day Saints believe that during that Millennial era they will be privileged to continue the vicarious work for the dead, which constitutes so important and so characteristic a feature of their duty, and that the facilities for direct communion with the heavens will enable them to carry on their labor of love without hindrance."

This belief rests upon the sure rock of revelation. It is built on the Word of God, which cannot fail.

J. M. S.

LIFE AND CHARACTER OF LATTER-DAY SAINTS.

AN INTERESTING LETTER FROM SALT LAKE CITY, UTAH, BY LOUIS WARD.

To thousands, Ah! millions, of my countrymen the term "Latter-day Saint" or "Mormon" stands for everything that is evil. Many of them will stare at the missionaries as they pass along the streets of the cities and whisper to their companions, "Look! Mormon elders * * * beware!" To them "Mormonism," so-called, is synonymous with polygamy, harems, white slavery, ill-fed, ill-clad, debased, downtrodden, jealous, miserable women. A short time ago I read an article in *John Bull*, in which it was stated that the missionaries in England were making special efforts to secure women to ship to Utah for immoral purposes, and that parents would be well advised to guard their daughters against them.

Now, I want to say, and with all the emphasis I can command, that this idea of the Latter-day Saint or "Mormon" missionaries is all wrong, grievously wrong—foolish! It is so devoid of truth, so utterly ridiculous and preposterous as almost to make one question the sanity of those entertaining it. Instead of "Mormonism" being low and debasing, it is without doubt, the most uplifting thing in the world to-day. It would take a volume many times bigger than a *Star* to describe in anything like detail the wonderful organization of the Church and the work it is doing, and any references to the same in the present article must be regarded as incomplete.

In addition to hundreds of Sunday-schools, the Church maintains many academies and colleges, where religious and moral instruction is given along with secular subjects. The educational institutions controlled by the State do not provide religious instruction of any kind, and the Church schools, as they are known, have been set up to meet this deficiency. Then there are the Mutual Improvement Associations, one for the young men and the other for young women. All kinds of subjects of a religious, moral, literary, or economic character are handled by these associations; and the students, or perhaps I should say members, are encouraged

to ask questions and express their opinions freely on any subject under discussion. This excellent and only sound plan in educational activities of any kind is followed throughout the Church. Since the war, which has called many of the young men to the colors, a senior or parents' class has been organized to make up for the loss of members, and it has been very successful so far.

The poor in the Church are looked after by what are called the Relief Societies. These are bodies of women who make systematic calls upon every member of the Church for the purpose of finding out whether there is anyone in need, and incidentally for other social purposes. They do not call in a condescending way, as the social workers are apt to do in the Old World, but as fellow-sisters in the Church, which they are, and nothing more.

On going to Church on Sundays, the Latter-day Saints have a sort of weekly re-union. The people shake hands and welcome each other, as if they belonged to one great family. It is all so different to the cold, haughty indifference usually maintained in many of the Christian churches, so-called. As far as the "Mormons" being priestridden is concerned, I would say that there is not another religious body in all the world with less priestcraft and real equality, intellectual and social, than this Church of Latter-day Saints. When one considers that the priesthood is within the reach of every male member, irrespective of learning, wealth, social position, and the like, provided his moral character is good, this priestridden charge will be seen to be absurd.

There are no "isms" or "ologies" in the "Mormon" Church which make it a problem to the government. The members are not told it is wrong to go to war, that socialism is the only thing for Christian people, and capitalism a menace, nor that this or that should not be eaten, or that some other day in the week but Sunday is the proper Sabbath. No, there is nothing at all fanatical about the "Mormons." They are just a plain, level-headed, matter-of-fact, hard-working, God-fearing people; and instead of trying to embarrass the government of their country in this terrible struggle, they are doing their utmost to help. I never saw so many parades and manifestations of loyalty and devotion to country as I am witnessing here in Salt Lake City. We seem to have a monster parade about every other day. Yesterday many thousands of men and women took part in a Red Cross parade, and I would that those who entertain hard feelings against Salt Lake City could have seen it: it would surely have touched their hearts. In this parade were several hundred Belgian soldiers, for whom the enthusiasm knew no bounds. This is Red Cross Week, and Utah has undertaken to raise a very large sum to help the national fund.

In another article I hope to be able to give some idea of the physical features of Salt Lake City and the State generally. I have

visited about one hundred and forty different cities, towns, and settlements, and my only regret is that I did not come to this country sooner. There are many here who do not value religion and are rarely seen at Church, but I want to say, in conclusion, that "Mormonism" is the work of the Lord set up in the last days to prepare for His second coming, and that the character and lives of the Latter-day Saints as a body or class is not inconsistent with this claim. If instead of trying to patch up their own religion to suit the needs of the hour, the learned divines of England would only hearken to the counsel of the missionaries from Utah, as they derisively call them, they would be conferring a real service upon the people and upon themselves.

Salt Lake City, Utah, May 22nd, 1918.

HAVE FAITH IN GOD.

WHILE walking through the streets of a great city, my attention was drawn to a number of placards placed in every available spot, on walls and railings, gateways and pillars, bearing the legend, "Have Faith in God." Who is responsible for this well intentioned work I do not know, but the fact remains, that in all that busy city there can be no inhabitant, having eyes to see, who has not been made aware of this call for faith.

In these days of sorrow, suffering, and anxiety, when nearly all the world is involved in this terrible catastrophe of war, surely it is more than ever necessary that men should realize the comforting power of faith in God. Such faith alone is able to bring a peaceful calm to the mind and a steadfast hope for the future. But of all the thousands who have seen that plea, how many are able to comprehend the full meaning of faith, or know God, in whom it must be placed? In one corner of that city, week by week, a little handful of people gather to hear the word of the Lord delivered by His appointed servants, and to worship God, whom they know in very truth. They know Him by the power of revelation; they know His attributes, His character, His power, His purposes; and knowing Him, as a child knows his father, a Being as real, as tangible and as personal, they may truly place their faith and trust in Him. They know His promises, that no hair of their heads shall be lost, and that He will protect and deliver them; and they know, too, that He is capable of fulfilling those promises.

But that congregation is small, and the city is large and populous. How can men exercise faith in a Being whom they do not know except as a shadowy, impersonal existence—an essence—incapable, by that same omnipresent impersonality, of taking an active, helpful interest in their individual affairs? Before faith, we must have understanding. "How, then, shall they call on him in

whom they have not believed? And how shall they believe in him of whom they have not heard?" Men must first be taught to know the true God, before they can place such faith in Him as will help them to pass triumphantly through the perils of the world. To those little congregations of Saints, gathered out from the jarring, bewildered sects of modern Christianity, being in the world but not of it, my plea is addressed. The world is suffering and groping blindly for a reason and a release. You alone know the answer to their questions, taught you by the sacred Word of God, through the mouths of His prophets, ancient and modern. Tell it to them. The harvest is great, and the laborers are few, but the time is at hand when a great and marvelous work is to be done by the faithful Saints who are ready to obey the call of the Master.

To every one who has learned the truth, the call comes. We may not all be missionaries, specially called and ordained, but every one, passing daily among these many darkened souls, may shed some ray of light in their midst. Now, more than ever, is it necessary to preach the word of God in the world. The time is rapidly shortening, and there is much to be done. Shall it be said, that when the work pressed thick upon us, we held back, content that we knew the truth ourselves, and not troubling to teach it to our neighbor? Such selfish inaction will be of little avail when the great day of the Lord arrives, and He counts on His right hand those who have been His faithful servants.

Let us be diligent at all times in spreading the knowledge of the gospel, placing that work before all else, for the sake of the Christ who placed our salvation before His very life, and of the many thousands of blinded souls around us, seeking the light.

Bradford. HETTIE GELDARD.

PRAYER.

All communication between man and a higher intelligent Being must be initiated by a request from the man. Thus, the place of prayer in the life of man is at once established. Prayer is a request for further light, protection, or whatever else is desired. Prayer is the first and greatest means of reading God's messages, for by intense prayer man gradually places himself in tune with the Infinite so far as his request is concerned. Those who do not ask, naturally do not establish an understanding relationship with the unseen world, and no message appears. The Being of higher intelligence, to whom the request is directed, may or may not grant the prayer, but some answer will be given.

Prayer has been said to be "the soul's sincere desire." Only when it is such, will the highest answer be obtained, and it is doubtful if such a prayer is ever refused. No prayer is unheard.

The place and time of prayer are of less importance. Morning, noon, and night, prayer is always fitting. However, it is well to be orderly, and to beget habits of prayer, and certain hours of the day should therefore be set aside for prayers, both in private and in the family. Frequent and regular prayer helps to remind man of his dependence upon a Being of higher intelligence in accomplishing the great work of his heart. A man should pray always; his heart should be full of prayer; he should walk in prayer. Answers will then be heard as God pleases. Seldom is a man greater than his private prayers.

To be properly tuned with the guiding, intelligent Being, one must not pray in a stereotyped way. A man must give himself to the matter devotedly desired, in the form of prayer, and then support it with all his works. Prayer is active and not passive. If a thing is wanted a man must try to secure it. Then, as a man devotes all of himself to the matter of the prayer, his attitude becomes such as to make him susceptible to the answer when it shall be sent. Prayer may be said to be the soul's whole desire.—DR. JOHN A. WIDTSOE. "*Rational Theology.*"

FROM THE MISSION FIELD.

Appointments.—Elders Malcolm Hunter and James E. Rennie, of the Glasgow branch, Scottish conference, have accepted calls to labor as missionaries in the British Mission. They were set apart by President George F. Richards, May 19th, 1918, and have been appointed to the Irish and Newcastle conferences respectively.

Baptisms.—On Friday, June 14th, 1918, a baptismal service was held at Belfast, Ireland, Irish conference, when four were added to the flock, Elder Arthur D. Evans officiating. President Sidney L. Wyatt and Elder T. H. Fulton assisted in the confirmation immediately afterwards.

A baptismal service was held at the same place on the 15th of June, when four more applicants for membership in the Church were baptized, President Sidney L. Wyatt officiating. Elder Arthur D. Evans assisted in the confirmation.

Lady Missionaries.—The following-named sisters have been set apart as lady missionaries in the British mission:

Irish conference: Elizabeth Crawford McCann; Liverpool conference: Maude M. Smith; London conference: Lilaine Jennefer Rowe Olver, Daisy Mary Bucksh, Lucia Bennewitz, Eliza Jane McCullough, Mary Malcolm Walker; Manchester conference: Sarah Jane Rowbotham, Sarah Williamson Diggle, Martha Ann Higginson; Norwich conference: Beatrice Pitcher and Anna Eva Wilkin.

Social.—On Thursday evening, June 13th, 1918, a farewell social

was tendered, at 30 Abbotsford Place, Glasgow, to Elders James E. Rennie and Malcolm Hunter, two members of the Glasgow branch; who have accepted a call to go on a mission. A large number of Saints and friends attended, and a very interesting program was rendered. The departing brethren were given some valuable tokens of the regard and love of their friends. The members of the Glasgow branch feel honored to have in their midst parents and sons who are able and willing to make such a noble sacrifice for the latter-day work of our Lord.

Officers' Meeting.—President George F. Richards attended a special meeting for the priesthood and lady missionaries of the Halifax branch, at 10 a.m., June 16th. President Fred Palfreyman conducted the meeting and explained that it signalized the method, which should be continued, for bringing together each month the representatives of all auxiliary organizations in order to discuss the relationship of one organization's work to that of another and to determine on general policies. Conference President Joseph S. Nelson spoke briefly. Representatives of the Sunday-school, Mutual Improvement Association, and Relief Society gave brief reports. President Richards made instructive and inspiring remarks.

Branch Conference.—Three sessions of a branch conference were held at Hyde, Manchester conference, on Sunday, June 16th, 1918. A priesthood and lady-missionary meeting was held first, at which branch affairs were discussed. At the Sunday-school session, conducted by Brother Thomas Beverly, a program was rendered, the tenor of which was a tribute to Mother. Each mother present was given a white flower. The evening session was conducted by Brother Norman Thompson. Sister Elizabeth Gleave sang a solo, and Sister Amy Diggle gave a selection on the violin. The visitors, Elder J. M. Sjodahl, of the Liverpool office, and President Lester F. Hewlett, of the Manchester conference, spoke at all the sessions.

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